

The ANSGAR LUTHERAN

Luther's Prayer

The last Sunday of this month is Reformation Sunday, the anniversary of the day in 1517 when Martin Luther posted his ninety-five theses on the door of the castle church at Wittenberg.

For this and other affronteries Luther had to face the combined power of church and state at the Diet of Worms. In the heavily charged atmosphere of that imposing assembly Luther prayed in these words:

ALMIGHTY, ETERNAL GOD! What a strange thing is this world! How doth it open wide the mouths of the people! How small and poor is the confidence of men toward God!

Ah God! Ah God! O thou my God! Thou my God, stand thou by me against the reason and wisdom of all the world. Do thou so! . . . Behold, it is not my cause but thine. For my own person I have nothing to do here before these great lords of the world. Gladly would I, too, have good quiet days and be unperplexed. But thine is the cause, my Lord. It is just and eternal. Stand thou by me, thou true eternal God!

So will I not separate myself from thee forever. Be it determined in thine name. The world shall not be able to face me against my conscience, though it were full of devils. And though my body, originally the work and creature of thy hands go to destruction in this cause—yea, though it be shattered to pieces—thy Word and Spirit they are good to me still! It concerneth only the body. The soul is thine, and belongeth to thee, and shall also remain with thee forever. Amen. God help me. Amen.

News and Notes

Dr. Inadomi is dead. A telegram from Tokyo to the U.E.L.C. office at Blair states that Dr. Hajime Inadomi died Oct. 23. Burial was set for Oct. 27.

The Rev. A. P. Staby of Fremont, Nebr., is giving a series of addresses at the Spiritual Life Mission of the South Eastern Nebraska Pastoral Conference of the Central District of the Am. Luth. Church at Beatrice, Nebr. The general theme is: Jesus calls us. On Sunday Nov. 13, he will speak over the radio from 9-10 A.M. on KWBE, 1450, Beatrice, Nebr., and KRBN 1010, Lexington, Nebr.

Blair, Nebr., Your editor was in Blair, Nebr., Oct. 20, to attend a meeting by a special committee set up at the last convention to clarify the pension system in our synod. Pastor K. M. Matthiesen, Minneapolis, Minn., Mr. Walter Huber and your editor were appointed on the committee. We hope to put some order into the chaotic thinking about the system.

The Church Council and the School Board also met two days during the same week.

Does it pay? The first thing people start to talk about when they come to the annual budget in their congregations, does it pay to have the every member plan as far as The Ansgar Lutheran is concerned? We ask: Does it pay not to have it? You will be surprised how much easier a church member understands the work and the need of the synod, if he reads the church paper. You will also be surprised how much they often get out of an article in the paper that helps them to deepen their spiritual life. This week we got two letters that indicate that people do think about problems, when they are discussed. The articles start them to think, and then they get the matter clarified.

So do not give up your church paper plan in every home. The editorial in this issue about pastors' salaries is just one example of the benefit the paper may have.

Lutheran Publ. House is busy getting out three annual publications: Christmas Chimes, The Child's Christmas Chimes, and Dansk Nytaar. It is a joy to visit the Publ. House. It gets more efficient all the time.

Pastor Einer W. Olsen of Neola, Iowa, has accepted a call from the home mission congregation at Hussar, Alberta, Canada.

Luck, Wis.—The pastorate at Luck Lutheran Church which was vacated on May 15 by Rev. Anker M. Jensen's acceptance of a call to Castro Valley, California has been filled since August 7 by Rev. Reynold Tange, formerly of Hussar, Alberta, Canada.

During the vacancy the congregation was served by Roy Jorgensen of Luck. Mr. Jorgensen was a student at Luther Seminary of St. Paul, Minnesota. He is now in New York on an internship in the ELC Synod.

On October 2 (Harvest Festival Sunday) the congregation began holding two Sunday services. For some time the attendance has been overcrowding the church's capacity. So far the attendance has been very well divided between the two services.

Sunday School enrollment continues at a high level and has been further increased by the addition of a parents' class which meets at the parsonage.

Emmaus Luth. Church, Westby, Montana. During the past Spring and Summer months we have had visits by pastors and missionaries who brought us edifying messages from the Word of God. On the first of March we were glad to have the visit of our Synodical President, Dr. Hans Jersild and Pastor Edwin Petrusson of Kenmare, N. D. who spoke in connection with the Forward With Christ ingathering.

Sunday, the 24th of July, Pastor and Mrs. Elias Newman of Minneapolis who represent the Lutheran mission to Israel spoke and showed us pictures of the Holy Land. The last week in July Pastor LeRoy Andersen spoke at a joint service with Daneville at Emmaus. He also brought us a very good message for both young and old. April 17 Alice Nelson, daughter of Mr. and Mrs. Clarence Nelson and Richard Wilson of Zanesville, Ohio, were married at Emmaus Church. It was a very impressive wedding with many people in attendance. We have also had two Silver Weddings. Mr.

and Mrs. Clarence Christiansen a recently Mr. and Mrs. Henry Christensen. Sept. 4th two boys were confirmed, namely Paul Nielsen and Rob Jensen. The Lutheran churches of the area took part in the All Lutheran Food Appeal. The result of the gathering was very good.

NEBRASKA W.M.S.

The Nebraska District W.M.S. its 21st annual meeting at Pella Lutheran Church, Omaha, Nebraska, September 16, 1955 in conjunction with the 51st annual convention of the Nebraska District. The president, Mrs. Urban Meyer of Minden, president Mrs. M. G. Christensen led in prayer followed by a welcome by Mrs. Hans Madsen of Pella. Mrs. Earl Hans gave a response in behalf of the Nebraska District W.M.S.

A total of \$1116.67 was received for the '54-'55 project—the partial support of Miss Margaret Nissen. The '56 project is the South American Mission and the Harvey Park, Denver, Colo. and St. Paul, Nebraska Home Mission Fields for equipment.

Mrs. Keith Knudsen, Lincoln, Nebraska was elected Treasurer to succeed Mrs. Mabel Houtwed. Mrs. Earl Hans of Omaha, Nebr. was reelected Vice-President. Mrs. Urban Meyer, Minden President and Mrs. Archie Madsen of Fremont, is Secretary. Miss Cec Petersen, Omaha was elected to serve on the Nominating Committee at the Synodical W.M.S. Convention in '56.

The W.M.S. sponsored a Mission Service on Friday evening, Sept. 16. Pella. Pastor Allison Hansen of Minden presided. Miss Margaret Nissen was the guest speaker giving the striking picture of the African native confronted with the question "What must I do to become a Christian?" She used the passage of scripture from Luke 10:23 "Blessed are the eyes which see what you see." She explained that the African is very religious and knows many things that he must do in his own religion. Most of them do not see what has been done for them by Jesus Christ on the cross. She pointed out the blessings we have received in seeing what Christ has done for us. She urged that all people remember the missionaries and their work in prayer. An offering of \$154.00 was received for the Sudan Mission.

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Spencer, Iowa

Editorials and Comments

TALKING TO A PASTOR ABOUT HIS SALARY

I have been writing about the pastors' salaries of and here we are again with a conversation we had a pastor, who has been in the service a comparably short time.

First we talked about the congregations he serves. He has two churches and this demands a good bit of time. The pastor was devoted and enthusiastic about his people. "I love these people. I hope I may be able to do something for them."

He talked of different plans and suggestions for the future.

When we asked him, "How do you get along financially?"

Well, this is rather hard. We get \$3000.00 a year and no house. My wife and I thought this was a big sum of money, for we were used to having very little money at the seminary. But we have written our expenses on paper time and again to see if we can make adjustments. But the bare facts stare us in the face. We did not get a little help now and then from our congregation we would get into deeper debt."

He would like to hear about your budget. Can you remember it?

Oh yes, I know this by heart."

I got our pencil and asked the pastor to give us the items. As he mentioned the items, we talked about them. But here are the figures. They are the items the pastor said were needed every year.

100.00 for food.

100.00 for fuel.

100.00 for insurance, life, car, fire.

100.00 for electricity

100.00 for telephone

100.00 for automobile.

100.00 for church and missions

100.00 for hospital and health insurance.

100.00 for books and papers

100.00 for income tax

100.00 for furniture and upkeep

100.00 for clothing for the family

100.00 left for incidentals.

100.00

He said that \$122.00 for incidentals are not sufficient. We go to conventions and circuit meetings. You have to entertain now and then. You must buy a few gifts every year."

By the way how do you figure the car expenses?" We drive about 15,000 miles a year. I suppose it takes at least 11,000 to serve the congregations. I figure it that way. 15,000 miles at 2 cents and a half per mile,

\$375.00. I figure \$125.00 a year for car repair and license. Then I figure \$400.00 a year in depreciation. That makes \$900.00. If I figured 6 cents a mile, it would be \$900.00 also.

I admit that \$200.00 a year for clothing for my wife and myself and the two children are not very high. Even shoes run up a great deal."

"Do you have any debt?"

"That is one trouble. When we had settled in our charge we had a debt of \$1200.00 and we still owe \$1000.00. That pains us too."

"Well, according to these figures you will be set back a few hundred dollars every year as long as you only get \$3000.00."

"Yes, that is true. We have only two ways out of it. If our present congregations could see it, it would only mean \$10.00 more per family a year to get us up to \$3600.00. Of course we can look for a new call as soon as possible."

"But that is too bad. Your present congregations need you."

"That is true, and I like them and we get along well, but even though we trust in God, and even though we pray about this, many of our people cannot understand the situation."

"Well, pastor, I think you have given us a clear picture of the situation. I am going to write an editorial about it."

Then, the pastor said: "Don't be legalistic in your editorial. We do enjoy the work, and we do hope the churches will grow in Christian love. Then they will also understand our problem."

It was an inspiration to talk to such an upright young pastor. Now we have shared the inspiration with our readers.

LUTHERAN FREE CHURCH CONGREGATIONS MAY REJECT UNION

A leader of the Lutheran Free Church is pessimistic over the prospects for its continued participation in union negotiations with the Evangelical, American and United Evangelical Lutheran Churches.

In the opinion of Dr. John Stensvaag, there is "every likelihood" that the merger resolution now being voted on in the nearly 360 congregations of the 65,000-member LFC will be defeated.

"Its passage would in fact seem like a miracle," he said in an article in the Oct. 11th issue of The Lutheran Messenger, official bi-weekly of the Church, in which he urged favorable consideration of the question.

"To turn our back upon these Churches at this time seems to me, at least, a rejection of God's guidance, a tragic failure to go forward into a new day," he added.

Dr. Stensvaag, a member of the faculty of Augsburg Theological Seminary, is vice president of the LFC and secretary of its Commission on Relations with Other Church Bodies.

(Continued on page 5)

The Gospel Rescued From Obscurity

By Edwin W. Petrusson

"BY GRACE YOU HAVE BEEN SAVED THROUGH FAITH" Ephesians 2:8.

These eight words contain the blessed Gospel in most precious fulness. Like the great heart of the Gospel, John 3:16, they are simple and yet so deep that their depths have never been fathomed. The wisdom of man, his reasoning and imaginations are all folly in the presence of such a stupendous statement.

SALVATION NOT OF WORKS

From the beginning of time, men have sought salvation through their own devices. It was by a lie that the devil deceived our first parents and plunged them and all succeeding generations into the awful whirlpool of sin. By his constant perversion of the truth, he is keeping multitudes still in that death, temporal and eternal. Nowhere is his malignity and cunning more in evidence than in the misrepresentation of the truth about how we are to be saved.

Now salvation describes the present possession and the future of Christians. The opposite of "salvation" is "damnation." The opposite of "saved" is "lost." Salvation is not inevitable nor in any sense a natural right to which men are entitled.

No man has within himself what it takes to acquire this salvation. It is beyond his reach. Yet many reason, "If a man does the best he can, he will be saved." This is but another of the devil's lies. No man has done the best he could before God. Neither have you! There is the tragedy—the awful, crushing indicting truth. "All we like sheep have gone astray" Is. 53:6. "They are ALL gone aside, they are ALL TOGETHER become filthy; there is NONE that doeth good, no NOT ONE" Ps. 14:3. So God sees man as he is at heart. Here then is the unalterable judgment: "All have sinned and fall short of the glory of God" Rom. 3:23.

"Do not our good works win for us the favor of God?" says one. "Are not the good things I do in the balance of God accruing to my salvation?" God says, "No." Nothing that is ours can merit it, not anything that you or I can accomplish with a lifetime of regret or our best efforts. Many say they cannot understand. Surely we must do something to be saved.

SALVATION IS BY GRACE

"By grace you have been saved through faith; and this is not your own doing, it is the gift of God—not of works, lest any man should boast" Eph. 2:8. GRACE is the significant word—grace as distinct from any idea that ever springs from any mere human thinking. Man ruined by himself, and saved by God; lost in Adam and found in Christ. The Apostle speaks of "the immeasurable riches of grace in kindness toward us in Christ Jesus" Eph. 2:7. Forgiveness is according to the riches

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The truth which saves the soul.

The truth which makes men free.

of God's grace. Through grace God continues to pardon. Through grace He comforts, sustains and gives victory over sin and the grave. This law cannot do; man cannot do; angels cannot do.

The grace of God is as a reservoir upon the summit of unscalable heights of a towering mountain, filled with water of life. Encircle it if you can; fathom it you cannot. But of what avail is this inexhaustible reservoir in the midst of the eternal hills? We have neither the ability nor the strength to scale the dizzy heights. But the Hand that made it also opened one great outlet earthward. "God so loved... that He gave His only Son." The gates are lifted and the stream of grace flows down through the riven Rock of Ages to save the souls of men. In Christ Jesus, the water of life flows forth into human hearts as from a fountain. All the love and grace of which men stand in need flows through the Cross of Jesus Christ, our Lord.

FAITH JUSTIFIES

This great truth revealed in the Word of God was covered by Luther after having been lost and forgotten for many generations: "By grace you have been saved through faith." Man has no part at all in his salvation except to repent and believe (Mark 1:15). God saves us—saves us entirely.

Our merits then are in Jesus Christ. On Calvary's cross He **completed** our salvation. Of this God assures us. He alone knows the depth of degradation, of vileness, our sinfulness, our enmity and ungodliness. And yet knowing it all He gave the best He could give. He gave Christ, the Son of His Love. Oh for the words to give utterance to this thought: God put His hand on Christ in the awful humility of the cross and stricken Him in our place. Wonderful, wonderful love... cannot comprehend it.

"And we can see that it was while we were powerless to help ourselves that Christ died for sinful men: the proof of God's amazing love is this: that **while we were yet sinners** Christ died for us" (Rom. 5:6-9, Eph. 2:8).

What greater proof could God give of His love? Then is the message that God has to give the world: Christ finished our salvation in His obedient and perfect life and in His atoning death on the cross. For us He lived; for us He died and rose again. His is the power to save us and to quicken us from the death of sin. He lives and to live and live forever. This is the Gospel centering in a cross and an open grave, the Gospel of the all-sufficient grace of God.

CONGREGATIONS MAY REJECT UNION

(Continued from page 3)

ough the referendum, the congregations are being to endorse the proposed form of organization of nited Church, with the proviso that the other s consider the LFC's request for continued control gsburg College and Theological Seminary.

local churches must report their stand by Decem- 5 and should three-fourths of those reporting vote affirmative, "the question shall be considered car- and the union negotiations shall be continued."

his article, Dr. Stensvaag pointed out that under method of voting each congregation has one vote, means that "a congregation of less than twenty ed members, and we have at least ten of these, cancel out the vote of not just one but three large ongregations."

reports seem to indicate, he added, that the er congregations "are most reluctant about the er."

ile it will not be "difficult" to defeat the merger tion, as it will take only a fourth of the vote, Dr. waag warned that "it means assuming a great re- bility."

president of the Church, all the members of the committee save one, and the entire seminary y, he said, "all these believe that this merger is the course for the Lutheran Free Church."

addition, he noted, the LFC's annual conference une voted 450 to 202 in favor of recommending e local congregations the adoption of the merger tion.

vote no, therefore, in the face of these recom- ations," he said "is surely to assume a heavy re- bility. Are you ready, before God, to accept that nsibility—the responsibility for putting an end e merger negotiations and for the consequences his may bring upon our Church and insitutions?" Stensvaag took strong issue with the claims of er opponents that the organizational plan of the Church "will mean subjugation for the local con- tion."

the contrary, he declared, "the clear, indisputbale s that the freedom of the congregation is express- aranteed both in the Blueprint and in the pro- Constitution for the new Church."

Stensvaag also stressed that passage of the mer- resolution does not commit the LFC to the four- union, that the final decision will be made in a sec- referendum after all the union documents have been eted and presented to the several church bodies.

it if the merger resolution fails to get a three- as majority in this present vote," he said, "the ran Free Church will have cut herself off from

the negotiations and there can be no second referendum. We will have closed the door upon our sister churches."

The LFC is the last of the four bodies to act upon the organizational blueprint of the new Church. The other three groups adopted the blueprint in 1954 with- out reservation as the second step in the proposed union which is expected to result by 1960 in the formation of "The American Lutheran Church" of more than two million members."

PLUG RURAL TEACHING

"As a rural teacher, it is my duty and privilege to light many candles—the lives of the pupils who pass through my hands year after year."

These are the words of Mrs. Lillian Zahn of Eau Claire, Wisconsin, one of four winners in a contest to discover what rural teachers feel about their task. Sponsors of the contest were **Prairie Farmer**, one of America's great farm magazines, and Radio Station WLS of Chicago.

Miss Marie Powell, in her prize-winning letter, observed that her children enjoy learning about things by actually doing them. For example, when they discussed the making of butter, the children asked if they might make some of it themselves. They brought cream from home and made butter. Then the youngsters wanted something on which to eat the butter, so they brought ingredients for cornmeal muffins and baked them at school. The school is near Vincennes, Indiana.

The fact that rural school children are in a room with children of other grades is considered an advantage by Dwight Brink of Watervliet, Michigan. Mr. Brink points out that the children learn to work and play with children of any grades, not just their own age group.

"Here I am permitted to be with the same child for more than one year, which helps me to be a better teacher," he wrote. "I have time to obtain solutions to difficult problems, and in solving them I become a wiser person."

Mr. Brink also noted that the rural teacher has "nature's laboratory" at his doorstep. He likes to arrange trips to the woods, to ponds, gravel pits, and conservation projects.

A rural teacher who believes in her job is the other winner, Mrs. Pyrlle Gale Barclay of Warrensburg, Illinois.

"We come from little places like Miller's Run, Benning's Switch, Little Tree, Eau Claire, Fritchton, Watervliet, and Warrenburg," she writes, "We are the bush leaguers from the little places. We have taught the Hales, the Prescotts, the Kit Carsons, and the Nathaniel Greenes."

This fact, that they have the privilege of playing a part in the lives of the potentially great, is just one of the reasons given by the four prize-winning teachers why they like their rural communities and they like their jobs.—Rural Lutheran

THE CANADIAN SCENE

By Leif Kirkegaard

A TWENTY-FIVE YEAR JUBILEE

Back in that period that is popularly known as the "Hungry Thirties," and occasionally as the "Dirty Thirties" the irrigation system that draws upon the Bow River had at last expanded to the bleak and desolate plains that lay east of Brooks, Alberta. This region had seen the formation of a number of Scandinavian settlements, but during the dry years they also withered and blew away as the dust of the plains. When the irrigation ditches began to appear, and the land was offered for sale a number of Danish families came in under the leadership of Pastor A. N. Skanderup. One group came from Ruskin, Nebraska. They spent their first night in an abandoned house from which windows and doors had been removed. During the night it turned bitterly cold. The women prepared a pot of oatmeal next morning and the men nailed up boards over the openings. In the days that followed these and others began to learn the difficult way of irrigation farming.

Today there is a white frame church with a red roof there, built in the familiar style of the Danish Country Church. It is not visible during a part of the year for it is surrounded by magnificent trees. The surrounding region is a checkerboard of fields with comfortable homes.

ANOTHER STEP TOWARD THE MERGER IN CANADA

In the closing days of August the Canadian Committee on Polity and Organization met at the Parish House of St. George's Anglican Church in Banff. Visitors and participants in the discussions were Dr. Hans Jersild of the UELC, Dr. O. G. Malmin of the ELC, and Dr. Wm. L. Young of the ALC. Their chairman of this Committee is Pastor Archie Morck of Olds. During these meetings real progress was made toward designing a constitution for the Canada District of the Merged Church. This committee, on which the four participating bodies are represented by two members each, one being their respective District Presidents, has also been exploring the possibilities of a broader merger in Canada, with Augustana and ULC. It is therefore working on two fronts at the same time. This also takes into account the possibility of the establishment of a Lutheran Church in Canada, maintaining its own seminary and other institutions. Some are now training pastors at Saskatoon, Sask. for serving Canadian congregations.

The 25th Anniversary of Bethany Lutheran Church, Tilley, Alberta represents a spiritual victory as well as a material one. The people truly love their church and have cherished her during many difficult periods. They waited a long time for a pastor after Pastor A. Th. Schultz retired, but their church attendance continued

to nearly fill the pews Sunday after Sunday, even if it was to hear a sermon read by one of their deacons. Present, under the care of Pastor Albert Rasmusen, they are reaching out to serve neighbors of other nationalities. It was a real experience to share with them the Jubilee days, to hear settlers recall the hard days of the past, to hear Pastor Skanderup speak of the establishing of the settlement and the congregation. A visit called the church and its ground a veritable Garden of Eden, and this is accurate, but only a few miles away still is the dry prairie. The young people have established close ties with those of other Lutheran churches in the area, and have been well represented at the Canadian Lutheran Bible Institute at Camrose, Alberta. They meet Sunday evenings the year around.

AND SO FORTH

The Anglican Church, in convention at Edmonton Alta. decided to drop the part "Church of England" from its name. This is mentioned as another indication of the fact that this country is developing its own identity. New Lutheran churches are appearing in the suburbs of Edmonton and Calgary, the latest of these being the Messiah Lutheran Church, of the Augustana Church in Calgary. In that city it will soon be possible to say that the number of Lutheran Congregations of the bodies belonging to the Canadian Lutheran Council (our equivalent of the National Lutheran Council) has doubled.

DANISH MIGRATION TO CANADA

How many Danish immigrants have come to Canada in the past ten years? This is a question which naturally is asked by our church in connection with our work in Canada. We have asked the Department of Citizenship and Immigration of Canada. Here are the statistics:

1945	21	1950	46
1946	83	1951	20
1947	185	1952	18
1948	616	1953	13
1949	863	1954	13
1955	873		

The 1955 figure is for the first 6 months only. Since most immigrants come in spring and early summer, the figure shows the present trend.

It means a total of 13,176 Danish immigrants have come since 1945.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

LAST MINUTE NEWS FROM COLOMBIA

By Helen Danielsen

Cocuy: Pastor Ostrem returned from El Cocuy light. He had been there during the past week seeing the authorities, because a bomb had been placed in the house we recently purchased there. The bomb did not go off; so no harm was done. We have two missionaries living in the house.

Chiscas: Not far from El Cocuy is Chiscas. There the people are being forced to attend mass. Many have been put in prisons so that they can be forced to attend daily.

Tunja: Our Colombian worker serving Tunja and the area spent a week in jail recently. He is now free; but the believers of these districts fear for his life, and have decided that he does not return because of conditions there. From the plains our workers report that things are fairly quiet at present.

God's blessing: God is blessing the work there in a wonderful way in spite of the fanaticism there. A couple of weeks ago the church was filled to capacity for service.

Next Sunday: Next Sunday we celebrate our second anniversary of our church. We work with all freedom in the area, and God has given us a wonderful year. We also have a church in the suburbs.

Institute: A week from Sunday we celebrate the anniversary of our Institute for the year. It has been a very good year for our school. Pastor Olsen has been our director during the past year. He leaves on furlough for 5th. If you desire a mission speaker from Colombia, I am sure he will be glad to be with you. He is a very good speaker. He can be reached through the Institute.

Indigenous Church: We have two men studying for the ministry in Argentina. One of them will finish in December. One of our pastors is studying at Luther Theological Seminary in St. Paul. He is Pastor Orosco. He has been one of our translators during the last two years. Persecution is continuing in Colombia. Now it seems to be more religious than political. The work progresses despite the adverse conditions. The Indigenous Church is a part of our plans. We must work for a self-sustaining church. Pray for us and with us.

MIRACLES STILL HERE

By Belva Nerlien—Colombia

Recent experiences in Colombia have led me to believe again and again: Truly this is an age of miracles. Let me tell you about some of them.

The first is a rough parallel to Acts 12, a drama in which Peter was played by our evangelist, Senor Lopez; the angel (unawares) by a Tunja Lawyer, and I was the prisoner. When Senor Lopez was marched off to prison on Wednesday afternoon, his wife's insistent "But why?" was left unanswered by the authorities; later he saw the papers and read, "For having bombed a public building." He was to travel to Socota with a policeman as early on Friday morning, as the accusation was made by the mayor of that town. Fortunately a friend provided the surety; so he was allowed to spend Thursday night at home. Things looked dark because we knew that both secular and religious authorities in Socota were out for Senor Lopez's skin in view of the way he had been used by the word to spread the Gospel in their area. We feared prolonged imprisonment or even death. That night the angel provided the angel when Dr. Paez agreed to take Senor Lopez and drive his own car to Socota the next morning. Throughout the day "earnest prayer for him was

made to God by the church," and God gave us confidence and hope, so that we were not surprised at His prompt deliverance. At 11:30 P.M. there was a loud rapping at the door, and as I ran to answer, I heard the sound of Octavio's voice outside. The lawyer's announcement: "I took him a prisoner and now he is a free man" filled me with the joy that Rhoda and the early church experienced. Together the Lopez family and I gave thanks before retiring for the night.

Then there was the case of Josue (Joshua), infant son of Gabriel and Albertina Garcia. After severe whooping cough spasms, he would go into long periods of coma. After one of them he remained partially paralyzed for eighteen hours. Doctors said that his heart, lungs and kidneys were all affected. The penicillin they prescribed seemed only to aggravate the case. I was startled, to say the least, by the contrast between the chubby, rosy-cheeked child that had been brought to the Lord in holy baptism some weeks earlier, and the one who now, his face ashen gray, his body still and heavy, lay cradled in the arms of a doting aunt. He appeared not to be breathing. We joined in prayer. As they had been doing throughout the days of Josue's illness, both parents prayed: "Thy will be done." Here was faith put to the test and gloriously victorious. Before I left, some of the lost color had returned to the baby's cheeks, and there was a faint fluttering of the eyelids, but when time came for the seven o'clock service, he still had not regained consciousness. Leaving Josue in the care of his aunts and a friend who is a "practical doctor," the parents left for the service. I am sure no one listened to their prayers unmoved. "If Thou dost see that it is for his and our good, Lord, take him now. We know that he is safe with Thee. But if Thou canst use him in this world as a good Christian citizen, if he can become a preacher of Thy word, a soul-winner, then spare him, if it be Thy will." The next morning on my way to the Garcia home, I met the medic friend. "How is Josue?" "He is well," he replied, and the tone of his voice said, "We brought him to the Lord, didn't we, and, of course, He heard." A little later as I watched Josue eating hungrily, I heard the details. Only a few minutes after the parents had left for the service, he came out of the coma, and he has not had an attack since.

Miracles, however, not only have to do with physical safety and health, but the greatest of them all are those that God works in the human heart. Alvaro had been on our hearts for a long time. When we first met him we found him open to spiritual discussions, but his strange and garbled ideas (the result of almost no religious instruction in the home and later smatterings of Roman Catholicism, Rosicrucianism, and Spiritualism) had his mind in such a whirl that it almost drove me to distraction to try to straighten him out, pointing him to the simple Gospel truths. He would always twist what one was saying to make it fit his own peculiar concepts. But as we prayed for him, God worked the miracle of faith in his heart. Unbaptized, he asked for the sacrament, and so instruction classes were started. On September fourth he became a communicant member of the church. As I listened to his testimony of what the word had wrought in his heart and life, I thought, "Can this really be the same Alvaro we knew some months ago?" No, not the same, because "if any man is in Christ, he is a new creature."

There are ominous signs of bad times again in Colombia.
(Concluded on page 15)

What the Reformation Did

BEFORE AND AFTER

By H. A. Svendsen

Before the beginning of the Christian Church centuries of Jewish and Roman history the birth of Jesus, His life, death and resurrection, constituted a period of preparation.

The establishment of the Christian or Apostolic Church took place on the first Pentecost, Acts 2. In spite of Jewish and Pagan persecutions the church had a marvelous growth in the first century.

From the year 325 A.D. the church experienced a period of backsliding and the rise of the papacy with lust and power. The dark ages followed with superstition and the crushing of the common people.

There were a number of God-fearing men whom we may consider as forerunners and contemporaries of the Reformation: **John Wycliffe** of England, born in 1320. He stressed the inner and personal relationship with God in Christ. As a resentment against his Bible-teaching, his bones were dug up and burned 13 years after his death. **John Huss** of Bohemia, born 1370, was burned at the stake, July 6, 1415. This great reformer prophesied: "To-day you roast a goose, one hundred years hence there will come a German swan." **Jerome of Prague** became a martyr of the Reformation. He was a pupil of Huss and was burned, May 30, 1516. **General Sizka** gave religious liberty to Bohemia. **Zwingli** led the Reformation in Switzerland, and **Calvin** labored in Geneva and elsewhere. **Savonarola** led the Reformation in Italy, **Erasmus** in Holland, and there were many others.

MARTIN LUTHER was God's chosen instrument to carry on the great general Reformation. He was born in Eisleben, Saxony, Germany, one hour before midnight November the 10th, 1483. He was educated in the midst of privation, and became a monk, professor, and priest. He possessed a progressive spirit, was religious, practical, cheerful, and lofty in character. He was a seeker of the truth, and through great struggles he found peace with God. He was a common man and was always in sympathy with the common people.

Luther was ordained to the priesthood in 1507, the following year he came to Wittenberg, where he became a teacher in the new University founded by Elector Frederick of Saxony. In 1511 Luther was invited to visit Rome. He rejoiced to see the "Holy Father" as he called the Pope then. He crawled on his knees up the stairs of St. Peters Cathedral, hoping that he might find peace for his soul, but hearing a voice saying: "The just shall live by faith," he fled down the steps crying: "God forgive me."

Luther was made Doctor of Divinity in 1513, and heard definitely God's great Commission to him (Math. 28,) to go and make disciples of all nations. He went about preaching, rebuking sin and proclaiming salvation in Christ, by grace through faith. Great crowds poured

into Wittenberg, not to worship some of the 19,000 relics (bits of Noah's Ark, bits of Christ's crib and cross, hair of St. Christoffer's beard, etc.), but to hear the plain Word of God.

Luther did not intend to break away from the church which he loved, but to cleanse it from non-Biblical teachings. He stood face to face with the terrible corruption in his church; wholesale corruption of the clergy, God's truth befogged by corrupt teachings, tradition raised to the level of Holy Scripture. Purgatory was invented by Pope Gregory the Great—604 A.D. The pope was made infallible, and prayers for the dead were sanctioned. Reading of Scripture was forbidden, and preaching of the gospel was neglected.

The beautiful creation by Michael Angelo: St. Peter's Cathedral in Rome was built (1505-1626) and money was badly needed. The commercial scheme was devised to raise funds by selling forgiveness of sins for money (indulgence). Luther proclaimed the Bible-teaching of Forgiveness of sin in Christ by faith. It became plain to Luther that the church had lost its first love, and that the LIGHT had been put under a bushel, so he wrote his 95 Theses and nailed them to the church door at Wittenberg (1517), protesting the church's misuse of Scripture and its non-biblical practices.

June 15, 1520 a paper was issued against Luther and his church, and December 20, 1520 Luther burned the paper. Then Luther was summoned to the Diet of Worms, April 17, 1521. Dignitaries were present. The Emperor threatened, Luther was asked to recant, but stood his ground and declared: "Unless I am convinced by Holy Scripture, I will not recant, here I stand, God help me. Amen."

JUSTIFICATION for each individual by grace through faith, not by works, was the Reformation idea. It was God's eternal idea made plain in Holy Scripture. It was conceived in the bosom of the Holy Trinity before the foundation of the world. It was declared upon man just after the fall. It is interwoven into Jewish history, it runs through Scripture like a red thread, and finds its fulfillment in the many Biblical promises.

This eternal idea was hidden by inventions of the church. Luther fought to advance the truth. The fight in God's name began at Wittenberg, it shook the very foundation of the corrupt church and made the earth tremble. Luther preached the Word of God with power and simplicity. He preached and sang God's Word in hearts, homes, schools and churches. Luther wrote over one hundred books. In 1529 he wrote his little catechism which is translated into 107 languages. He exposed corruption and pointed out the Bible way of salvation.

I love my church because it is the Bible-church.

(Continued on page 13)

"Do-it-Yourself" Enthusiasts

GOD OR MAN

By Chaplain Gilbert A. Jensen

"do-it-yourself" enthusiasts, if they are really competent, command my interest and admiration. But when one over-rates himself and sets out to do things which are far beyond his abilities, then he suffers deserved failure.

Imagine someone trying to make his own automobile: mining the ore, smelting the metals, combining them in alloys, casting molds, finding a rubber supply and developing a modern tire, making safety glass, attempting to operate with a hammer what giant presses now turn out. A do-it-yourself operator might well spend a lifetime trying to construct a vehicle which would only remotely resemble one such as the giant corporations with their skilled engineers now produce. His efforts, it is true, would be interesting, but foolish. And, if this appears to be a monstrous presumption, for a man to attempt to imitate the product of the combined efforts of men, what of a man presuming to do the work of God? And yet this is the folly to which we are all prone. For we sometimes flatter ourselves into thinking that we can sometimes do for ourselves what God must do for us. We like to dream of ourselves as "self-reliant" and "self-made." Our failure to give thanks for God's bounties is indicative of this failure to recognize what God has done for us.

W. H. Chamberlain in his book *THE WITNESS* tells of the little thing which precipitated his loss of faith in Communism. He was watching his daughter in her high school and his eyes fell on the delicate convolutions of her hair. His thoughts began to flow in anticommunistic lines. He rejected the notion that these ears were made by chance coming together of atoms. It was a little thing, but, suggests Chamberlain, it is little things which cause avalanches which gather force and go crashing down the canyons tearing out boulders and giant trees. It is with thanksgiving. It is that little thing of giving thanks which causes the revolutionary change in our thinking from being egocentric and being theocentric.

Is this shift from egocentricity to theocentricity which we recall during the reformation festivities.

In his book, *LET GOD BE GOD*, Philip Watson credits Luther with this change through his theology. He points out that sometimes, while men with their minds admit that the earth revolves around the sun, yet they still live and act as though the earth were in fact the center, and, suggests Watson this illusion may also occur in religious experience.

How often haven't you heard men say, "Sure, I believe in God," but when you look for some evidence of their dependence on Him, some word of thanksgiving, it is hard to conclude that they suffer the illusion that they are the center of the universe, that in practice they are atheists, their lives bereft of God.

When a man in any way looks upon his efforts, prayer, "sacrifices," church attendance, fasting, etc. as the

means by which God is mollified or placated, man is suffering the illusion that he is competent to climb into heaven.

Shades of yesterday! Even of ancient times, when the people gathered to build a tower that would reach heaven, and God scattered them by confusing their tongues.

And yet the notion lives—even in us all, it still raises its presumptuous head, ignoring the gospel, the good news that God has come down to us and made a reconciliation through the Cross.

"Justification through faith"—that was the great truth which Luther rediscovered for us. "And the righteousness based on faith says, 'Do not say in your heart, Who will ascend into heaven?' (that is, to bring Christ down). (Romans 10:6).

Indeed, not, instead it says that the Father welcomes the prodigal, embraces the undeserving one, and grants him freely all the privileges of sonship through grace. It further says that He is the good Shepherd who comes to seek and to save the lost, and finding it, brings it home with shouts of joy. It is this gospel which gives rise to appreciative singing of the words,

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

A present day controversy ranges in the Protestant church around the figure of Norman Vincent Peale. Here again the question is whether man or God shall be at the center of life.

If God is at the center of life, then our actions are inspired by a devotion to Him. "Ad gloriam Dei," "to the glory of God" is the theme of such living. But if God is to be thought of as a kind of aid to a "Do-it-yourself" operator who needs a small assist to take the ten easy steps to success, then the glory has departed from the Sanctuary.

It is so in marriage. No one is likely to be pleased to learn that his partner in marriage is concerned mostly in using him to gain certain advantages—sex enjoyment, prestige, or the wonders that can be bought with money. Such a thought would be utterly repugnant, intolerable. Each of us desires to be loved for our own sakes, and it would appal any of us to know that we were rated as secondary to a mink coat.

If our eye is on success, and God is to be merely the means of achieving success, is He then "God?"

In this Reformation season, let us give thanks for His goodness seen in His providential care, in His love confronting us in His cross; let us then, in Luther's words, "live under Him in His kingdom and serve Him in everlasting righteousness and blessedness." Then will God be God and we his grateful servants.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Luther's Coat of Arms

By Paul C. Nyholm

A few years ago the King of Denmark bestowed upon President Eisenhower one of the highest symbols of esteem, the order of Knight of the Elephant, which since 1913 has been awarded to only two other non-Danes, Winston Churchill and Marshal Montgomery. The president has now made arrangements to have a "coat of arms" made, as it is required that each one who receives this rare expression of recognition must place his emblem in the Frederiksborg castle in Denmark.

From olden times it has been the custom of royalty and families of nobility to have a "coat of arms." This crest appeared on all their important belongings and symbolized their particular heritage and characteristic ideals and interests.

While the Augsburg Confession was being presented and discussed in 1530 and Martin Luther lived in seclusion in the castle Coburg, the German Prince John Frederick, a staunch supporter of the cause of the Reformation, ordered a coat of arms made for Luther as he considered him a man of true nobility. This caused the Reformer to express himself on the significance of the proposed emblem. He wanted it to be characteristic of his theology and he therefore decided to devise it himself. It consists of five parts. (G. E. Arden, "The Luther League Emblem. A Sketch.")

1. The Black Cross of Sin.

Without the cross there can be no salvation. As the cross of the Center of Christianity it is also the central figure in Luther's coat of arms. Luther designed that it should be black because the cross of Jesus was blackened by the sins of the world—yours and mine included. It is, however, the only thing on the emblem which is black, for **all** sin was nailed to the cross. As long as we trust in the One who hung on that cross, sin can not harm us.

2. The Red Heart of Courage.

The black cross is surrounded by a red heart. Luther wrote: "With the heart we must believe in the crucified One in order to be saved; the cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart." A heart that does **not** have a black cross in it is entirely black. There can be no real life, no true happiness, no abiding peace, unless the cross of Jesus Christ has a central place. The heart is the center of our being. When we with our hearts embrace the cross of Christ, He becomes our Savior from sin and death, and our hearts receive the

color of love, life and vigor. Said Luther: "The cross should stand in the red heart, for from the heart come the issues of life."

3. The White Rose of Peace.

Luther further designed that the heart "should stand on a white rose, to show that faith imparts joy, comfort, and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of this world." White represents purity. When the red heart has given a place to the black cross it rests on the white rose of purity which comes to the Christian whose sins are washed away in the blood of the Lamb. The rose is a symbol of Jesus Himself, "the Rose of Sharon."

4. The Blue Sky of Hope.

Next Luther desired that the rose "should be placed in a sky-blue field." Blue is the color of heaven, and is the background upon which the cross, the heart and the rose are to be placed. When Jesus comes into our lives we begin to enjoy heaven, even while we are yet on earth. Although some days seem dark and dreary, we know that the sky is always blue, above the clouds. The Christian has hope, therefore he looks up. The promise of heaven is his constant inspiration and joy. And because he can face the future with hope, he can face the present with courageous faith.

5. The Golden Ring of Eternity.

Finally Luther devised that the whole emblem should be "encircled with a golden ring, because heavenly salvation endures forever, and is valuable above all other possessions, as gold is the highest, noblest, and most precious of metals." The life which we have through faith in Jesus Christ is far more valuable than all the precious things on earth. The ring is the symbol of eternity, without beginning and without end. That, too, is the life of the Christian; it is bound up in an eternity of everlasting joy in the presence of the Savior Himself.

Luther's coat of arms has most fittingly been chosen as our Luther League Emblem. It should be a constant source of inspiration to us.

(Dr. Paul C. Nyholm is professor of church history at our theological seminary in Blair, This year he is serving as guest professor at Würtburg Theological Seminary at Dubuque, Iowa.—Ed.)

INTO HIS WORD

A Study of II Timothy

By Norlan L. Hanson

Victorious Testimony From a Dying Conqueror II Timothy 1

As you read this letter again, remember the circumstances and background from which Paul writes. The year is 67 or 68 A. D.—just three or four years after the great fire that had destroyed the city of Rome. This terrible fire had been started by Nero, the Emperor. Nero, in his devilish, inhuman way, managed to place the blame to the innocent Christians in Rome. Nero, who was considered to be the leader of this new despised sect, was probably accused of being the one who started the fire. So he was arrested, falsely accused, and condemned to die. It is in the dark, damp dungeon of Rome that this letter was written.

Verses 1 and 2: In the face of death, Paul speaks triumphantly of "the life." "This is the life!" he says. "The life which is in Christ Jesus," Who alone could say, "I am the Life." It is the veteran missionary Paul speaking to young Timothy, and he speaks to the young people of every age. He is speaking to you.

As an apostle (which means special messenger) of Christ Jesus, Paul speaks not only from experience, but with authority from God Himself. This is a message of love and encouragement from a loving "father" to his "beloved child."

Spend a moment meditating on the opening prayer: "Grace (God's unmerited love), mercy (God's forgiving love), and peace (God's calming love)." What a wonderful threefold blessing to pronounce on a friend. Have you ever thought of using this prayer at the beginning of your personal letters? Try it!

Verses 3-7: Thanks be to God for sincere Christians. If you have Christian parents you have something for which to be eternally thankful. Begin now to prepare yourself to be a Christian mother or father to your children God may give you someday.

What does Paul mean when he says, "Rekindle the gift of God that is within you?" Could it be that the execution of Nero was causing Timothy to lose his faith for Christ? Does your faith ever need to be stirred and rekindled? It sounds like a gentle, yet firm, early encouragement to keep that childhood enthusiasm. Keep the fire of your faith burning brightly. Let the "spirit of power and love and self-control" shine and burn within to give you courage. Express your faith!

Verses 8-14: Take a deep breath when you begin verse eight because the sentence doesn't end until you reach verse ten. "Do not be ashamed. . . ." But we

should be ashamed of some things. You would feel ashamed if God could see all the thoughts you have, wouldn't you? He can do just that. But you need never be ashamed of testifying (bearing witness) to Christ. You might have to take some ridicule, but you never have to be ashamed of Him, that is, if you "know Him" as your personal, living Companion and Friend.

Memorize verse 12: "I am not ashamed, for I know whom I have believed, and I am sure that he is able to guard until that Day what has been entrusted to me." You don't have to know everything that is coming, but be sure you know **Who** is coming. It is "our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel." Are you looking forward to that wonderful Day with eager anticipation?

Verses 15-18: This paragraph tells about two men who deserted Paul and about a friend who stuck by him. During this imprisonment, when he needed the love and sympathy of his friends, some of them "turned away." It wasn't the personal heartache that made him so sad. It was the fact that they had deserted the cause of Christ. How thankful he was for On-e-siph-o-rus. He gave Paul the encouragement he needed. The joy of one who is faithful can make up for the sorrow caused by many who are unfaithful.

So to Timothy and to you comes the challenge: "Be Strong In Faith!"

The Hymns Youth Loves to Sing

Iowa joins Minnesota in the hymn poll as the votes of twenty-one leaguers from Royal are reported. "Just As I Am" drops from this week's listing as "Praise To The Lord," which slipped from the last list, zooms into fourth place. Also new to this week's list is "My Jesus, I Love Thee."

1. Beautiful Saviour (40)
2. Holy, Holy, Holy (15)
3. A Mighty Fortress (13)
4. Praise To The Lord (12)
5. The Old Rugged Cross (11)
6. Living For Jesus (10)
7. My Jesus, I Love Thee (10)
8. Onward, Christian Soldiers (10)
9. Rock Of Ages (10)
10. Faith Of Our Fathers (9)

Just missing being listed are "Jesus, Saviour, Pilot Me," "Just As I Am," and "Our Father Has Light In His Window."

Five leagues and seventy-two leaguers have now voted.

BY THE FIRESIDE

LIFE'S JOY

God gives us joy that we may give;
He gives us love that we may share;
Sometimes he gives us loads to lift
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear.

—Author Unknown

SERVE WHERE YOU ARE

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds of sin among which he worked that for a long time he and his wife prayed, "Lord, take me out of the police service. Give me some other work." Still no answer came, and no other work was opened for him. At last he said to his wife: "I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that he has put me there to work. Now I am just going to pray that he will help me to serve where I am."

That was the beginning of a life of marvelous usefulness. His influence over the men was so great that he was promoted to be head of the detectives. He was instrumental in the salvation of many criminals. The place where God has put you is the place where you can do the best service for him.

—Source Not Known.

FOR MY GOOD

A dialogue from the second part of **Pilgrim's Progress** has been set up on a tablet on the walls of famous Canterbury Cathedral.

Bunyan's character, Prudence, is questioning Matthew, the Gospel writer.

"PRUDENCE: What do you think of the Bible?

"MATTHEW: It is the holy word of God.

"PRUDENCE: Is there nothing written therein but what you understand?

"MATTHEW: Yes, a great deal.

"PRUDENCE: What do you do when you meet with places therein that you do not understand?

"MATTHEW: I think that God is wiser than I. I pray also that he will please let me know all therein that he knows will be for my good."

Bunyan's simple words set among the varying plays of the wise and the famous are still disarming—and helpful.

GOOD REASONING

After Calvin Coolidge made it known that he did not choose to run again for the Presidency, he was besieged by newspaper reporters for a more elaborate statement. It seems one member of the fourth estate was more persistent than the others.

"Exactly why don't you want to run for President again, Mr. Coolidge?" he inquired.

The President's solemn reply: "No chance for advancement."

—Sunshine Magazine.

THE HEALER

So stood of old the holy Christ
Amidst the suffering throng;
With whom his lightest touch sufficed
To make the weakest strong.

That healing gift he lends to them
Who use it in his name;
The power that filled his garment
Is evermore the same.

The paths of pain are thine. Go forth
With patience, trust, and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

So shalt thou be with power endued
From him who went about
The Syrian hillsides doing good,
And casting demons out.

That Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

—John Greenleaf Whittier

CHRIST PRAYED FOR ME

Christ prayed for me one glorious
springtime day.

Nothing can blot the wonder from
my mind.

"I pray also for them who shall believe

On me, through the word of those
I leave behind."

He prayed, and not alone for them
who stood

About him on that greening spring
time day.

The marvel of it, that he prayed for
me

As yet unborn, and centuries away

Thus spake the Master, and while life
shall last

I shall be comforted, I shall be
blest,

I shall be humble, knowing that 'ou
Lord

Prayed for me while praying for the
rest.

—Grace Noll Crowell

FAITH TO UNDERSTAND

I came to God in prayer, I asked for
health,
For the joy of walking with a free
and easy stride.
The answer, when it came, was, "Nay,
child, I must break your pride.
Only through affliction can your soul
be purified."

Now I come to God in prayer, and ask
for strength to bear my cross,
And for faith to see the hidden blessing
in my loss.

—Philora Hintz

And while my lips do tremble and
the tears do flow,
I ask for faith to know and grace to
see

That 'twas Thy kindly wisdom took
this joy from me.

And in my weakness I tremblingly
ask, "Why, why, dear God, is it
so?"

And in the stillness of the morning I
hear a whisper,

"Trust, trust, Child, and some day thou
shalt know."

Two farmers were always trying to
outdo each other regarding crops. One
morning the first farmer said to his boy
"Go over to Smith's and borrow his
crosscut saw for me. Tell him I want
to cut up a pumpkin."

On returning the boy said: "Smith
said he couldn't possibly let you have
the saw until this afternoon. He's only
halfway through a potato."

WHAT THE REFORMATION DID

(Continued from page 8)

Work of the Reformation was God's work, not man's work. Restored to us the true Apostolic Church, which is built on Christ, The Rock. It makes plain the way of salvation for the sinner: **1 John 1,9**—Confess sin. **1 John 1,8**—Sins forgiven. **Rom. 8, 1**—No condemnation. I wonder why so many of our good folks miss the simple truth about salvation, and are not better off spiritually than those poor people in ages past. I thank God for my CHURCH, it proclaims Law and Gospel, sin and grace. May we be faithful to that church and receive its blessings.

THE COLOMBIA MISSION

By Arnfeld Morck

Basically the unfavorable conditions for Evangelical work in Colombia remain unchanged. Nevertheless significant progress has been made in our mission this year. The average attendance at our new church in Bogota has doubled in the course of a year. Over eighty children are enrolled in the elementary school which oper-

ates in the church basement. Our Bible Institute continues to train teachers and evangelists with a record enrollment of twenty-five young people.

Pausanias and Gerardo Wilches, two cousins who are among the first fruits of our work in Colombia, were ordained to the Lutheran ministry June 26, 1955. Oliverio Mora will complete his theological training in December. Rodrigo Quintero, also studying in Argentina, will have finished his first year at Seminary by the end of 1955. Julio Orozco, our translator, is studying at Luther Seminary in St. Paul, Minnesota.

February, 1955, marked the beginning of a new station where property has been purchased near Colombia's new steel industry. Property has also been secured in another town and services resumed there after an interruption of about four years due to persecution. In a third place, where work was similarly interrupted, fifteen adults were recently confirmed. Materials are being made for rebuilding the devastated chapel, school and parsonage.

Preparation of an all-Lutheran hymnal and service book in Spanish has begun. Our literature committee cooperates in this important venture.

Jernagin Lays Progress
Negroes To Faith In God

Washington, D.C.—Dr. W. H. Jernagin, executive chairman of the National Fraternal Council of Churches, observed the 65th anniversary of his ordination here with a statement noting the progress Negroes have made in this lifetime.

The 86-year-old Negro leader, who has been a Baptist minister since 1900, said that the progress "in the face of unfavorable circumstances and persecutions" has come "through the faith of our people in God."

At the same time, he called on Negro leaders to continue to fight for civil rights for their people.

"Too many of our Negro leaders are yielding on principle and character," he said. "I speak through four decades and six years saying, stand up—our people must look up!"

GUYER AND HANSEN
LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.
Blair, Nebraska

Lyle Guyer P. V. Hansen

 Good Shepherd Lutheran Home Annuities

AN ANNUITY IS A LEGAL AGREEMENT in which the GOOD SHEPHERD HOME ASSOCIATION binds itself to pay to the annuitant a specified annual rate of interest for the lifetime of the annuitant (one or two persons), IN RETURN FOR A GIFT TO THE GOOD SHEPHERD HOME.

FIVE ADVANTAGES OF THE ANNUITY

- (1) They are permanent—never need to be re-invested—never lose their value—yield a steady, dependable income;
- (2) They are convenient—payments are sent out regularly and promptly, the check being delivered by the postman to the address of the annuitant;
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- (4) Freedom from worry—no worries about the care of property, or the variations in earnings, as in other investments—no commissions, fees or charges to pay.
- (5) Your investment in our annuity contracts is a support of Christian charity.

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ACKNOWLEDGMENTS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	Ch'na Mission	L.W.A. Mission	Gen. L. Fore Mission
Total Synodical Budget \$275,202.00.	Budgets:	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	6411.00	
Previously acknowledged	52256.18	4363.25	17174.84	2965.33	12964.17	2347.75	292.52	1114.00	
Minneapolis, Luth. Bible Inst., for Pastor A. R. Petersen	8.33								
Selma, Calif., Mission Banks from Pella Sunday School	27.85		9.34			6.56	5.03	6.92	
Viborg, S. D., Spring Valley Luth. Ladies Aid	35.00				10.00	15.00			
Cordova, Nebr., Our Savior's Luth. Church	26.00					20.00	6.00		
Westbrook, Me., Mr. and Mrs. Chris Winther, Mr. and Mrs. Stanley Estes and Mr. and Mrs. Keith Miller in memory of Mrs. Hans Peterson	5.00					5.00			
Westbrook, Me., Trinity Luth. Church	325.00			75.00	75.00	75.00	25.00		
Omaha, Nebr., Mrs. Alvina Bondo and Mr. and Mrs. Boas Weismann in memory of A. V. Hjortsvang, Chicago, Ill.	4.00					4.00			
Lincoln, Nebr., Our Savior's Luth. Church	100.00			50.00		25.00			
Chicago, Ill., Marie Beck in memory of A. Hjortsvang	2.00					2.00			
Webster Groves, Mo., Bethany Luth. Church	250.00			150.00		100.00			
Spring Valley, S. D., Spring Valley Luth. Church	150.00			50.00	20.00	39.00			
Council Bluffs, Ia., Mrs. Anna K. Olsen of Salem Home, Elk Horn, Ia., in memory of Mrs. Priscilla Juhl, Easton, Calif., and Miss Sena Carlsen, Elk Horn, Ia.	5.00					5.00			
Sidney, Mont., Mrs. Isaac Hansen in memory of Mrs. Maren Schmidt, Blair, Nebr.	3.00				3.00				
Castro Valley, Calif., Faith Luth. Church for Christian Nisek Work	11.30					11.30			
Oregon, Wis., Mrs. Marentine Hansen of St. John's Luth. Church	50.00			35.00	15.00				
Harlan, Ia., the family of W. B. Petersen for Elm Home in memory of Dr. W. B. Petersen	2.00		2.00						
Caruthers, Calif., Mary Olsen and Emma Terkelsen in memory of A. G. Haggmark	2.00					2.00			
Kenmare, N. D., Nazareth Luth. Church	180.00			100.00		40.00			
Minneapolis, Minn., Mr. and Mrs. Chris Jensen in memory of Mrs. Lars Rasmussen, Standard, Alberta, Can.	5.00					5.00			
Total	53447.66	4374.59	17634.84	4088.33	13319.03	2383.78	299.44	1134.70	

SPECIAL MISSIONS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Budgets:	20227.00	16000.00	10000.00	15000.00			40815.00	
Previously acknowledged	43158.58	6253.71	4150.16	3220.35	6011.43	30.00	74.58	22961.32
Salt Lake City, Utah, Tabor Luth. Church	4.00							4.00
Sidney, Mont., Brorson Ladies Aid for support of a missionary in the Santal Mission	60.00			60.00				
Selma, Calif., Mission Banks from Pella Luth. S. S.	43.81	5.12		13.92	3.51	14.11	2.40	4.75
Viborg, S. D., Spring Valley Luth. Ladies Aid	10.00							10.00
Jacksonville, Ia., Bethlehem Luth. Church	257.99							257.99
Westby, Mont., Emmaus S. S. for support of Amlna at the Mission School for another year	40.00				40.00			
Waupaca, Wis., Trinity Luth. S. S.	34.97			20.00	14.97			
Portland, Ore., Mrs. Ansgar Hjortsvang and Kenneth in memory of Athanasius Hjortsvang, Chicago, Ill.	5.00	5.00						
Lincoln, Nebr., S. S. of Our Savior's Luth. Church for support of a Bible Evangelist	50.00				50.00			
Racine, Wis., in memory of Mrs. H. M. Hansen of Gethsemane Church*	11.00				11.00			
Chicago, Ill., Atonement Luth. S. S. for Munshi Tudu	40.00			40.00				
Life Membership for Miss Margaret Nissen, Blair, Nebr.	6.75				6.75			
Northfield, Minn., St. Peter's Luth. Ladies Aid	30.00			30.00				
Minnesota District W.M.S.	400.00	100.00	100.00	100.00	100.00			
Minnesota District W.M.S. for 5 month's salary support for Miss Ilean Rohe, missionary to Sudan	500.00				500.00			
Minnesota District W.M.S. for a chapel in Japan	97.68	97.68						
Minnesota District W.M.S. for the Hospital in Numan, Africa, Sudan Mission	97.69				97.69			
Minneapolis, Minn., Dr. A. C. M. Ahlen	10.00				10.00			
Kenmare, N. D., friends and neighbors in memory of Art Stahlberg	92.00				92.00			
Kenmare, N. D., Nazareth Luth. Church	91.60				91.60			
Milltown, Wis., Milltown Luth. S. S., Rally Day offering	36.16						36.16	
Racine, Wis., Mrs. Carla Neegaard in memory of Therklid Nielsen, Detroit, Mich.	5.00				5.00			
Total	45082.23	6456.51	4255.16	3484.27	7033.95	44.11	76.98	23274.22

* Racine, Wis., in memory of Mrs. H. M. Hansen of Gethsemane Luth. Church: The words Mr. and Mrs. are omitted to save space. Thorvald Andersen, Peter Brown, Christ Christensen, Christ Jacobsen, Christ Jorgensen, Eric Jorgensen, Peter Clausen, Martin Larsen, P. Nelson, Ludvig Thomsen, Mrs. Johanne Hoffmann each \$1. Total \$11.00 for the Sudan Mission.

Received with thanks.

Blair, Nebr., Oct. 22, 1955.

H. J. Hansen, Treas.

NEWS AND NOTES

(Continued from page 2)

The W.M.S. breakfast was held Saturday morning at 7:30 at Pella. Miss Nissen was again our speaker and gave an inspiring message on the topic "Food." She based her message on the scripture taken from John 6:35 "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Miss Nissen briefly spoke about food

in Africa and told how she herself became very hungry at one time. She then compared that hunger to being spiritually hungry as the Africans are. We, and the Africans, can only obtain spiritual food by coming to Christ through His Word. Following Miss Nissen's message a love gift of \$50.00 and a W.M.S. Life Membership pin was presented to her. We are very grateful and happy that Miss Nissen could be present at our Convention and speak to us again of the land, the people and the Savior she loves so dearly.

59TH ANNUAL CONVENTION
OF THE
MINNESOTA DISTRICT

The 59th annual convention of the Minnesota District of the United Evangelical Lutheran Church was held at Geneva, Minnesota, October 6-9. The theme of our convention was "On Christian Calling" based on I Peter 1:3-9. The various phases of the theme considered were "Christ Calls You to a Living Hope," "Christ Calls You to Holiness," "Christ Calls You to a Royal Priesthood," "Christ Calls You to be Stewards of Grace," "Christ

You to Bear a Cross," "Christ You to Tend the Flock," "Christ Us to an Eternal Glory."

of the Minnesota District were egged to have in our midst during convention, Dr. H. C. Jersild, our lical president, and also Miss aret Nissen one of our mission- to Africa. We extend our sincere is to Dr. Jersild for the Word n he brought to us and also to Nissen for her report on the in Africa through the use of and a heart-touching message. e convention voted to adopt a et of \$2710.00 for the coming year. e convention also voted to grant ncial and moral support" to St. 's Lutheran Church of Northfield, esota in its program of relocat- the congregation to another area e community.

especial word of commendation given to the pastor and congre- of Edina Community Lutheran ch for becoming self-supporting g the past year.

orted to the Stewardship Com- were two laymen, Mr. Clarence rtson and Mr. Chris Wayne.

istrict officers elected were Rev. Nielsen of Cushing, Wisconsin istrict president and Mr. Armin ellpap of Owatonna, Minnesota istrict secretary.

e convention expressed its deep eciation to Rev. N. B. Hansen his untiring efforts as district lent for the past several years. extend to him God's richest bless- in the future.

e convention was very grateful to onvention hosts. The wonderful and coffee hours will long be mbered. We also thank them for contribution to the worship ser-

thank God for the spirit of love concern that prevailed. We also t Him for the share of the work e Kingdom that He has given in the Minnesota District.

Indianapolis, Ind. Edward C. Eskild- Pastor. The congregation of First ty has decided to relocate and his purpose has purchased two of land on the corner of 42nd t and Hawthorne Lane, in North- Indianpolis near Lawrence. The

building committee, which consists of Mr. Anker Siersbeck, Mr. Chris Kjeldsen, and Miss Martha Pedersen, is now beginning to consider plans for the new church. One important step towards relocation was the sale of the parsonage this summer. The pastor has moved into an apartment on the upper floor of the parish hall. Now the rest of the church property, including building and parish hall are also on sale. The congregation has also decided to come under the status of Home Mission in order to be more effective in its approach to its new community. First Trinity is one of the oldest congregations in the U.E. L.C. It was organized in 1868, and the present church was built in 1872.

BOOK REVIEWS

Never a Dull Moment

By Eugenia Price, Zondervan Publishing house, 121 pages, \$2.00.

The author calls her book, honest questions by teen-agers and honest answers. Some of the questions treated are: Why bother about God? What's right and what's wrong? How can I become a Christian? How can I be sure I am a Christian? Why is sex wrong if God made it? Can a Christian be popular? There are 14 such questions in the book answered in 14 chapters. The book is stimulating and well written and I am sure that youth workers and pastors will be well rewarded in reading the book.—J.M.J.

Christ and the Caesars

By Ethelbert Stauffer, Westminster Press, 293 pages, \$4.50.

This book is a translation by K. R. Gregor Smith from the German. It describes the struggle of early Christianity with the Roman Empire as well as with the Roman religion, and the Caesars of Rome. The interesting thing about the book is that many of the chapters are woven about some of the great personalities of the period. Let me mention just a few: Augustus and Cleopatra; Augustus and Jesus;

Nero and the world Savior; Paul and Agrippa; etc. The book is certainly well written and helps the reader to understand the tremendous struggle with which Christianity was introduced into the ancient world and the faith of the Christians. The book also has 17 interesting illustrations.—J.M.J.

THY TRUTH

That we may show Thy Truth away,
In all we think, and do, and say;
Infuse our hearts, dear Lord, we pray,
With Love Divine, each hour, each day.

For Paradise we need not sigh;
To journey there we need not die;
'Tis not above the bright blue sky;
Thy heaven of Love is always nigh.
As we receive Thy Love's inflow,
Thy Truth and Righteousness shall know;

And with Thy saints, above, below,
We may commune, and with them grow.

A thousand years are in Thy sight
No longer than a passing night;
And in Thy light shall we see light,
And all our weakness turn to might.
J.M.

CAPTAIN OF DISTRESSED MEN

The story is told in I Samuel 21:1, 2, that David fleeing from the jealousy of Saul took refuge in the cave of Adullam. There he was joined by men of broken fortunes, restless spirits—four hundred who were so up against it they knew not what to do with themselves. They were men with no reputation to maintain, for whom vengeance was natural. Yet with David as their captain they offered no offense to the offensive Saul nor gave any disturbance to the peace of the kingdom. Their wild natures were subdued and directed.

Thank God, Jesus, the Son of David, is also ready to receive distressed men and women who will choose Him as their captain, and be commanded by Him. Such will find in Jesus a new leader, a new service, and a new life—new things far more wonderful than those that attracted the four hundred to David of old.—Exchange.

MIRACLES STILL HERE

(Continued from page 7)

During the past weeks we have had personal con- with two families of refugees from the provinces to outh of us. One lady tells of "incredible atrocities" rring every day in her former area. You may have about the closure of the 44-year-old liberal news- "El Tiempo." The owner of the paper, an ex- dent of this country, printed a booklet called the and Death of a Free Newspaper," and moved his

machinery to smaller quarters, where he will have a print shop. We have three day-schools closed in the Socota area. The teachers are using their time visiting and conducting services. A bomb was placed in the patio of the new mission house in El Cocuy, but the Lord did not permit harm to come as a result. When the bomb was found it was noted that the fuse had become unat- tached although it had evidently been lit. "The Lord is my helper, I will not be afraid; what can man do to me?"

CHRISTMAS PROGRAMS

COKEBURY CHRISTMAS PROGRAMS. Fresh, interesting program materials to fill the needs of every church department. Here are three full-length programs, three short programs, five services and programs. (A-1) 35c each

THE STORY OF CHRISTMAS, by Allie N. Fort. This simple, beautiful Christmas pageant uses music, tableaux and scripture readings to tell the story of the Nativity. Minimum cast: 8 men, 3 women, 1 boy and a small choir. (A-1)

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\$3.50 a dozen

MEIGS CHRISTMAS SELECTIONS. Make your own church Christmas program from this book which contains material for all ages and for all Christmas occasions. The collection includes recitations, exercises, pantomimes, story, tableaux and playlets. (M-57) 40c each

PARAMOUNT CHRISTMAS BOOK. A collection of Christmas program features: Christmas prayers; recitations and exercises; carols, playlets and songs. (M-58) 35c each

STANDARD CHRISTMAS BOOK. A 48-page collection of material. Included are a full length pageant, recitations, poems, tableaux and songs. (S-85) 35c each

THE MESSAGE OF CHRISTMAS, by Mrs. Olaf Jorgenson. Mrs. Jorgenson is not a novice in writing Christmas programs. She has prepared programs previously used. This one has been tested by a successful home presentation. This is a children's service in three parts with a narrator and participation by a speech choir and a chorus. There are also individual recitations. The program calls for sufficient costuming and drama to make it interesting throughout. It can readily be adapted to schools large or small, and to various types of equipment.

In Part 1 a narrator asks the congregation to go back in spirit and faith to Bethlehem as it lay under stars that first Christmas night.

In Part 2 the narrator wonders what these Bible characters would have to say if they came back—what their message would be to us today. And, while the chorus sings an appropriate number, they do come back and give their message. It is the title of this part that is also the title of the service.

What should these messages mean to them as little children? The answers are given in Part 3 as the little talks and songs by the children apply the thoughts expressed by the Bible characters themselves. The program ends with a note of joy and thanks to God for His great gift to the world. It is a service where the children come to worship and to witness. (A-6)

10c each, \$1.00 dozen

WHILE SHEPHERDS WATCHED. A source of Christmas program plans for Kindergarten, primary age children. Suggestions for complete services as well as shorter numbers. New songs included. 32 pages. (A-5)

25c each, \$2.75 a dozen

CHRISTMAS TREASURY NO. 65. This little book contains a wealth of material for your Christmas program: recitations, exercises, tableaux (pantomimes, playlets, and even decorating suggestions. From it you should be able to build just the kind of program you want to whatever length you desire for whomever you may have as pupils in your church school—the very young, the intermediates, or the adults. (L-50) 40c each

CANDLELIGHT SERVICE. A four-page folder containing the entire candlelight service. Suitable for use by the Sunday school or by the whole congregation. 100 copies \$2.25

CHRISTMAS HELPER. Contains 32 pages of usable material for every department of the church school. It is a storehouse of more than 135 recitations and exercises for all departments, together with six complete Christmas songs. (R-77) 35c each

CHRISTMAS SUGGESTION BOOK. A booklet of 32 pages supplying a rich abundance of material for all grades of the Sunday school. Suitable for all kinds of Christmas programs. (L-50) 40c each

TONIGHT IN BETHLEHEM. This program has an opening service consisting of a processional hymn, responsive reading and an introduction to the program to follow.

The program is divided into four parts made up of hymns and dialog. Part 1—We See the Star Flame White. Part 2—We Hear the Angels Sing. Part 3—We Kneel with Shepherds. Part 4—We Pray for the Church Today.

Additional recitations at the back of the booklet may be used to supplement the program. (W-89) 10c each, \$1.00 dozen

HIS STAR. By Mildred Lewis Kerr. Incidental music by Roger C. Wilson. This is a new kind of Christmas worship service, and can be used most satisfactorily in any church. It puts Christ back into the center of Christmas. The emphasis of this service is the quest for the Star of Bethlehem, the Savior of men, who can meet the needs of our world. In this inspirational program the people of your church will be brought face to face with the real meaning of the coming of Christ.

The service requires no special setting, no costuming, and with the exception of the music and a few speech choir selections, no rehearsing. It may be used by the Sunday school, youth groups, or the whole church congregation.

Participants are a moderator, a choir, a speech choir, an antiphonal group, and at least four speakers from the congregation. (L-50)

Price: 40c

A PROMISE FULFILLED. A beautiful three-part service based on God's promise of a Savior: Prophecy, Fulfillment, Into All the World. Flexible casting possible with a variety of roles provided for children of different ages and talents. (A-5)

10c each, \$1.00 a dozen, \$7.50 a hundred

1955---

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